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888 proper care. But helpless old people are few in Cherán. Most old people, even though they may not perform an equal share of the labor, keep fairly active and useful.

SICKNESS AND ITS CURE

75 Ideas about sickness and its cure are in a
[178] state of transition in Cherán. The list of diseases is a combination of standard medical terms, sometimes misapplied, and names from traditional sources. Treatment of disease is likewise changing rapidly. Some people in town will go to a clinic in Parácho and in serious cases will send for the doctor there. For part of the time of the study a *practicante*
[759] in medicine was resident in the town (a *practicante* is a medical student who has completed all his work but has to spend 8 months in a town without a doctor and write a report on medical and health conditions before receiving his final credentials). Very few people evince any dislike for doctors; if they shun doctors it is because of the expense involved. On the other hand, most of the local curers are reticent and uncommunicative, although many of them make use of remedies purchased in the
[366] drug stores of nearby towns (Cherán has no drug store).

759 All the curers (*curanderas*—ðurijki; in other towns ɬinájpiri) located in the town were women. Usually they are middle-aged or old. In those cases where biographical data could be secured, the majority were daughters or granddaughters of curers. In some cases they had been taught, but apparently few of them used their knowledge until they became of mature years. Very few curers profess to cure all illnesses; usually they claim to cure two or three and in some cases only one. Twenty-five centavos is the usual charge for curing, whether the patient comes to the curer's house or the curer visits the patient. One curer visited had the reputation of being a "bad" witch, another a "good" witch, but generally the curers are not witches. Some rejected indignantly the idea of having anything to do with witchcraft, denying even ability to cure witchcraft. Anything to do with witchcraft is a *maloficio* and not to be touched by ordinary persons.

753 Ideas of sickness are varied. Injuries, such as broken bones, dislocated joints, and wounds,

751

751 PREVENTIVE MEDICINE--conception of health and hygiene; health regimen; protective measures (e.g., sun tan lotion, amulets, charms, spells, prophylaxis, immunization);etc. See also:

Incidence of disease	184	Health insurance	456
Diet	203	Personal hygiene	515
Exercise	590	Magic	789
Public health and sanitation	744	Infant care	854
Fetishes	778	Child care	855
Taboos	784	Prescriptions for longevity	896

262 in deep pork fat. Wheat is used for *gordos*
252 more often than is maize.

Nixtamal prepared for tortillas or *gordos* is the kind used to thicken sauces or soups.

For posole the maize is cooked with oak wood ashes instead of with lime. When cooked, it is white instead of yellow, as it is when lime is used. The shell is completely removed in this process. The grain is then washed thoroughly and boiled with pork, chile, and chopped onion. Posole is essentially a fiesta dish, served especially with certain birthday celebrations.

Tamales are made from maize prepared as for posole but ground either at the power mill or on the metate. There are several kinds of tamales.

Kurúnda is the most frequently made type of tamale. The maize is prepared apart from that intended for tortillas. The dough is mixed
[751] with bicarbonate of soda, which is said to prevent the tamale from constipating the eater. The *nixtamal* is then spread on the metate with the aid of the mano or grinding stone and the cook takes a quantity in the palm of the hand, molding it into a flattened ball. It is then tightly wound with several thicknesses of maize leaves (not husks) in such a fashion that the finished kurúnda is triangular in shape. The tamale is then boiled for some time in a covered vessel. The dough is thick, compact, and heavy, retaining something of the taste of the bicarbonate of soda. Usually kurúndas are the size of the palm of the hand, but for a person who is "very refined" (*muy fino*), they
[576] may be made smaller, a delicate way of paying a compliment.

The kurúnda is an essential part of a great many special meals, such as those served at weddings, for entertainment of guests, and at fiestas. It is usually eaten with čurípo but may sometimes be eaten with atole. On such occasions, when kurúndas are served to men the wrappings are always removed but to women they are always served with the wrappings, possibly because the women frequently take them home. Kurúndas may also be eaten cold the next day, but usually they are heated on the
[265] *comal*. They are sometimes sold on the streets
[435] at 4 to 5 centavos and are always available on market days. The vendors are always women.

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252 chiles are added. Everything is passed through
272 a colander before cooking.

Puɻiti kamáta.—This is made as is the one just described, but anis is used as flavoring and ground green corn is used instead of the ordinary maize dough. Nothing else is eaten with this.

Tamaríndo kamáta.—Maize dough and sugar are put through a colander and thoroughly boiled with 5 centavos worth of tamarind or blackberries. A small quantity of leaves of black or red maize is boiled; the liquid is added, giving the atole a blackish color. It is eaten with bread in the dry season.

Čarákata čarápiti.—According to another informant, this is made the same as tamaríndo kamáta, but with ground tamarisk or ground blackberry added. It is said this is the only occasion blackberries are used. March, April, and May, the warm season, is the time for eating this, as it is said to be a "cold" atole. When the atole has cooled and thickened, small portions are sometimes put on the colored maize leaves and allowed to thicken or harden like fruit paste. If not eaten immediately, it may be wrapped in the leaves.

Iɻúkua kámata (*milk atole*).—Ordinary maize dough atole is made with milk. This is one of the more common atoles. It is eaten with bread.[17]

252 *Tóquera ičusta.*—Uncooked maize tóquera
262 (half way between green and mature maize) is ground on the metate, mixed with brown
● [751] sugar and bicarbonate of soda (to prevent constipation), and fried in fat. This is a type of *gordo.*

Uačakata.—This is red or black maize which
251 has been boiled on the cob and then dried for at
252 least several months. This is one of the forms of maize preservation; the maize may be kept as long as 2 years. When desired, it is soaked for a day and night and then boiled. It is used ground for atole or is boiled with brown sugar.

RICE FOODS

252 *Arroz kamáta, rice atole.*—Well-cooked rice,
262 milk, sugar, a bit of cinnamon, and a little

[17] It is reported that in Zamora and Purepero, both old Mestizo towns, the favorite atole is made of mesquite. The beans are ground on the metate and cooked.

754 breast (in an arrangement the informant did not wish to explain). Now place the doll in a cooking pot with oil for lamps. In front of the figure put a tallow candle and burn it but not down to the point the flame touches the oil.

754 In addition to the above methods of bewitch-
892 ment, powders brought from the region of the ocean are extensively used for love potions. The powders are brought by muleteers from the hot country and are said to be made by grinding a tree which grows there. A pinch of these is taken between thumb and forefinger and rubbed on the clothing, face, or hair of the desired person without his knowledge.

754 Methods of prevention and cure against
751 witchcraft were also provided by the same informant. The following method will immunize a person against witchcraft and also cure certain types of sorcery:

[278] Materials needed are oil from a certain poisonous snake, grease from a certain species of scorpion, oil of San Ignacio, oil of Vicente, oil of San Aparicio, a little dry marihuana, and small balls of two herbs sold by the herb vendors at Uruapan. The marihuana and the balls are ground and then carefully mixed with the oils and greases. The witch then anoints the patient's body with the mixture.

754 A person ill of sores (*granos*) may be cured
755 by catching certain poisonous snakes, killing them, taking out the oil, and placing the flesh to dry. The flesh, when dry, is reduced to a powder and mixed with the oil. The genital organs of the patient are then anointed with the mixture until he has recovered.

Marihuana and toloache (*Datura*, sp.?) made into a powder and dissolved in *aguardiente* serves to cure witchcraft, taking a little every morning. Marihuana also aids one to "dream beautifully."

To clean someone who is dying of witchcraft, take fresh toloache, jediondilla (unidentified), an egg, and *jara* (cistus or rockrose). Mixing all this together, clean the patient's body, repeating the cure as many times as is necessary and not permitting him to go outside in the air. It is also possible to cure without breaking the egg, but passing it entire over the whole body. (Probably there is more to the latter method than was told.)

754 A few general points appear from the data on witchcraft. It is interesting to note that in most of the important "recipes" the informant

844 [578] her; "but God gave me the power to know medicines to aid births." Is from Nahautzen. Is scornful of the local midwives, and is sometimes called into consultation in cases of difficult births.

For other midwives, no personal data were secured.

Midwives receive a fee for each prenatal visit, as has been mentioned. For their aid at births, they receive from $1.50 to $2.50. One midwife charges $2 for a first birth, subsequent charges being $1.50. Sometimes the parents cannot pay even the $1.50, according to the [578] midwives, or do not pay for some time. Quarrels may result from failure to pay.

844 782 According to some midwives, if there is time, the midwife goes to church before the delivery, saying prayers to the Virgin of Guadalupe, Our Lady of Monserrato, and Santo Roberto, asking help. Others say this is not done because there is never time. Another carries with her a picture of Santa Rita de Imposible and says a 844 [751] prayer to her just before the delivery. Midwives do not bathe in advance, but some are careful to wash their hands in tepid water and rub them with *rafino*, considered an antiseptic, before the delivery. The midwife should not smoke or drink alcohol before the delivery. Midwives usually have as helper the mother or mother-in-law of the patient.

One midwife thought the mother should stay in bed for 1 to 3 days before the delivery, but others did not think so. Before going to bed, [782] a prayer to the Virgin is said by some mothers, promising to bring the child up correctly. Midwives also differed on the delivery position. One said the position is always flat in bed, the others said a kneeling position is common. One midwife said both positions are used "according to circumstances." The mother decides the position, not the midwife. If the birth is in kneeling position, the patient may hold on to the metate in the position assumed in grinding maize. Alternatively, two loops of rope may be suspended from a house beam by which the mother supports herself. Sometimes the husband is seated on a low chair and supports the patient's shoulders, applying pressure to the sides of the abdomen with his knees. Normally, however, men are not present.

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608 The godfather is supposed to supervise the
861 growing up of the child. He should see that his godchild "grows straight like a tree" and is properly trained and clothed, and he should make presents of clothing from time to time and remedy any deficiencies in the parents. Should the parents die, the godfather is responsible for rearing the child.

553 The name is usually selected by the parents.
574 There are four ways of naming a child: using the name of the saint on whose day the child was born; the name of some distinguished person; a name selected by the godfather; the name of some relative, such as the grandparent or sibling of the parents. In the case of persons named for San Juan, San José, San Pedro, San Pablo, or San Francisco there are special observances in connection with their name day throughout the rest of their lives. Early in the morning, people visit persons of these names on their name day; often they will be strangers, for it suffices if one member of the party knows the person. The guests merely say "Good-morning" to the person visited and then are given *posole*. They may then stay around and talk a bit or may leave immediately, merely saying "Thank you" in the ordinary way. Sometimes the band starts at midnight, going around to various persons' houses and playing. In some cases the band members appear to be paid and to come by invitation, but in others they seem merely to be following the usual custom.

Persons with other names are also expected to show hospitality on their name day. When one of the schoolmasters, who is a native of the town but is stingy and not well liked, celebrated his name day, the town officials thought it would be a good joke to invite themselves to his house for dinner and did so. Meeting members of the staff of the study on the street, the mayor and secretary promptly invited them along. As the invitation was not seconded by
[123] the rather surly school teacher, who showed considerable signs of distress already, the invitation was not accepted.

751 Infants are subject to a number of diseases,
754 but there are few special treatments for them. Only the evil eye must be guarded against
854 especially, for it is usually fatal for infants of a year or less. This illness is especially in-

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751 754 854 sidious as it is usually caused inadvertently, that is, the person with power to cause the evil eye does not know it and is apt especially to cause it to attack a child that is particularly liked or admired by the person. As a preventive a "deer eye" is hung from the neck or wrist, or a little sack filled with cooked black chile, lime, and salt is suspended from the neck. Additional data are given under sickness and curing.

553 608 851 In La Cañada the infant's name is said to be chosen at a council of the adult relatives who pick a name from among the deceased relatives, never the saint's day, as is the case among the Mestizos at Chilchota. Neither does the godfather ever choose a name. The godmother presents the parents with a basket of bread, a package of chocolate, 30 centavos of soap, and 1 or 2 kilos of sugar. The other items may vary, but bread and chocolate must be included in the gifts. The parents of the child give the godparents a meal. A year or less after the baptism the godfather takes musicians to the child's house and presents the infant with some clothing. With invited relatives and friends, the godfather holds a day of fiesta. The parents provide atole, *aguardiente*, nacatamales or tamales made with flour. It is to be noted that here the emphasis in choosing godparents is on selecting the proper godmother and that the godfather's personality is of less importance.

853 At Huánsito in La Cañada, infants are fed atole, bread or tortillas, bean broth, cooked rice, and similar bland foods, beginning when they are less than a year old. Older children are fed whenever they are hungry and may eat numerous times during the day. Normally a child of 6 years will eat bread or tortillas and black coffee or cinnamon tea in the morning. At 10 o'clock in the morning he will eat tortillas, čurípo, and perhaps beans with the elders. In the middle of the day he will eat tortillas and some other item (the adults will not eat at this time). In the evening about 6 o'clock will be the main meal, perhaps broiled or fried meat, broth, and beans with tortillas.

553 At Ichán in La Cañada, Rendón noted the practice of children taking the baptismal name of their fathers as their surname. For example, the son of Diego is known as Juan Diego,

753 recover. Some curers wash their hands in
757 alcohol when treating *sarampión* to prevent
[751] catching the infection.

Whooping cough, perénsjuk (*tosferina*), is a very common disease, with a high mortality rate among children. Burro's milk, turpentine, copal, and *yerba buena* are used in treatment.

Syphilis, gonorrhea, diphtheria, and tuberculosis are either unknown or their existence in Cherán is denied. Most of the previously described diseases are recognized as infections by some curers; other diseases are not so considered.

Toothache seems always to be treated by patent medicines bought in drug stores at Uruapan or Purépero. One man said he had heard that letting of blood from the gums was done in the past, but the practice has been abandoned.

Goiter, ku¢ékua, is fairly common in Cherán, especially among females. It is regarded as a disease. Patients are bathed up to the knees with hot water to make the "heat" come down. Alcohol is then applied to the bottoms of the feet to make the "heat" stay down.

An extremely common disease, especially for children in the dry season, is dysentery, *posición*, usually accompained by high fever. Lard is washed with clean water. When the water is evaporated, a half centavo of sodium bicarbonate is mixed with the lard and the stomach is rubbed with the mixture.

Fevers are said to be very common, but there are few standard treatments. A well-known, herb, *romero*, is much used. A blue-flowered plant called *sadadrón* is also employed. Pneumonia and rheumatism are recognized, but, again, there are no standard treatments. Typhus in mild form has occurred in epidemics, but no treatment could be learned.

Pains are regarded as a class of illness. When children have pains, *dolores*, the mother anoints the seat of the pain with saliva mixed with ashes. The water in which maize has been cooked, *nejallote*, is also given in small quantities. This water is also used as a remedy whenever anything "fresh" (*fresco*) is needed. Women after birth are especially subject to pains of the breast, k'uaningiota. The pains may be in the breast, about the stomach region, or anywhere about the ribs. Sometimes

755 what is involved, they accede without asking questions. They take one of the garments they have on, such as the end of a *rebozo* or a blanket, and pass it over the infant's body, pretending to rub the child, although actually they often do not touch it. According to Rendón's information, as they "clean" the child each person says "číta ká'ka" (meaning not learned), repeating the phrase three or more times. The person cleaning the child then raises its shirt and either spits on the child over the heart, or pretends to do so. All persons, regardless of age, are asked to "clean" the child, for the evil eye may be caused by a child as well as an adult. This statement would seem to imply that the performance is conducted with the hope that the person causing the attack will be one of those to "clean" the victim; this is borne out by other information that if the person causing the evil eye is known, anyone can effect a cure by "cleaning" the victim with a piece of worn, soiled clothing lent by the causer.

Another method of curing the evil eye is to "clean" the patient with certain grasses or animals. The animals used are pigeons, black cats, and dogs. The entire body of the patient is rubbed with the animal, which is then released. By using only the pigeon or both the cat and dog, a child may be cured, but adults require rubbing with all three. If the evil eye is very strong, the pigeons may die, but the other two animals apparently are uninjured.

[751] In order to prevent the evil eye, "deer eyes" are tied to the wrist or about the neck, or a little sack filled with salt, lime, and black chile is hung about the neck. Adults wear a scapular with a stamp of some saint inside as a preventive.

McCorkle made several efforts to be "cured" in order to secure additional data, but only one instance was he taken seriously. Even this case is open to suspicion that the curer decided there was a possible gold mine in the situation and tried to exploit it to the limit. The curer in this instance also has the reputation of being a witch and able to turn herself into an owl at night. She refused to talk until her husband arrived, and he actually did most of the talking. They were very suspicious, asking if there were not doctors in Uruapan or